

Introduction to Islam

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In the name of Allah Most Gracious Most merciful

Introduction

A collection of written articles introducing Islam and its sciences.

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First introduction

Introduction to Islamic theology:

Basic terms to know before you know Allah-

'Allah Supreme is not a perception of a culture and neither HE is an understanding propelled by a cultural context. Secondly we Muslims must erase among ourselves the barriers of misunderstanding and hatred, and for that we must stop looking to other culture for idealism but rather we must look to Islamic figures starting with Holy Quran and Prophet Muhammad (saas).'

Literalism: It is taking the evident meaning of a term for which it stands for, such as face stands for that which has flesh and bone i.e. embodied. Thus all that which the term face can be applied to is embodied.

Metaphorical: It is the meaning which is used in a context to impart a deep meaning, on the basis of contextual analogy. Thus eye can mean literally an embodied part of the body; it can also mean power, because by hand people express power. So if you say that 'intelligence is the eye of the nation', it will mean the nation foresees dangers through intelligence.

Analogy: it is an extrapolation of a certain meaning on the basis of an established meaning due to a bridge between them, or you can say a similarity between like features of two things, on which a comparison may be based: the analogy between the heart and a pump, thus heart meaning the embodied organ inside the body which is the essence of human life, it can be said, that the heart of the farmland is the water pump.

Anthromorphism: is the attribution of uniquely human characteristics to non-human creatures and beings. In religious context it is the attribution of uniquely human characteristics to God.

Attribute: An inherent characteristic/necessarily with the essence. In case of God, attribute is that which is with God's essence without division, or separation. This is one of the ways of unity of God.

Body: Something that is solid and extended; whose parts are separable and movable different ways/sort of inert physical matter subject to the whims of volition and in kind to physical law/collection of masses. That which is a body is said to be embodied.

Finite: having definite or definable limits/: having a limited nature or existence. In relation to God, God only expressed Himself to us as much He willed, and over that we do not understand even fully what those mean.

Limit: An extreme value or boundary. In relation to God, God cannot be limited.

Negative theology: attempts to describe God by negation, on the basis of what we know of God from Holy Quran and Sunnah. Thus God is living, or God is eternal and so on, we know his of God by denying what is opposite, thus God does not die, or God does not decay. We know death and decay by observation and experience. Also God is living in the sense a life which is not said to be any way like ours. We know of life by observation and experience.

Positive theology: attempts to describe God by affirmation, on the basis of what we know from Holy Quran and Sunnah. Thus God is living, God is merciful, God is transcendent is positive.

Transcendence: means that God is completely beyond the created existence, in a beyondness which is not like the being of bodies.

Displacement: specifies the change in position of a point in reference to a previous position. It cannot be applied to God as it demands change. God doesn't change.

Settlement: opposite of displacement. Settlement cannot be perceived unless displacement has taken place. It cannot be applied to God.

Change: The process of becoming different.

All these are terms which will help you know Allah Supreme if you ever wish to tackle issues raised by some extreme theologians. The Ahl Sunnah Wa Jamah have used and combined these terms and

methodologies to defend and uphold the identity of Allah as established by Holy Quran and Sunnah, and they have established an independent discipline of knowledge known as scholastic theology (ilm Al-Kalam). So whenever one knows of Allah, he should not think what he thinks Allah to be by his imaginations. Allah must be thought in the highest terms. Allah says in Holy Quran 'And for Allah is the highest parable', and 'Vision does not encompass Him but He encompasses all visions'. Also do NOT keep yourself busy in thinking and researching about Allah. It will only make you mad and misguided. The prophet (saas) said that think about the creation of Allah, but do not think about Allah. The scholars of Islam have only taken such steps to defend the faith when the identity of Allah Most High was attacked and confusions and doubt regarding Allah's identity rose.

Firstly there is difference between identity and limitation.

Secondly Identity doesn't necessitate limitation neither limitation imply identity necessarily. For example identity of Allah Most High doesn't necessitate His limitation, nor having dimensions as limitations necessitate an identity, because it is only a limitation without an identity for something.

Thirdly limitation in respect to an identity is resulting in it having inability towards things manifested or affected, such as limitation in respect to the man and his body results in having inability of many things.

Fourthly Identity is a knowing of an existence under either limitations or not. The later is only for Allah. The first for example is for a chair, or love, or battle, or a man etc.

Fifthly identity can be on the basis of honour, or grandeur or greatness etc, which do NOT imply necessary limitation or it can be on the basis of necessarily limitation. The example of the first is that a respect man finding it detesting to commit a murder in society for he has a well known fame BUT this doesn't imply that he cannot do a murder. The example of the later is a man murdering someone then giving him life

there and then. So in the religious sense God has an identity which is never limited but if someone questions if God do not have a limit then He can be a man or a monster too! The answer is if He wills He can but His grandeur and Majesty is far higher for this to occur from Him, so Allah says in holy Quran that if He willed He could have chosen a companion for Himself (wife/partner in dominion) from among His creation, and this verse has been stated in reply to the disbelievers.

Second introduction

Introduction to Islamic worship:

What is Islam? Islam is the will of Allah revealed throughout the ages of human history through prophets of Allah (pbuth), so that mankind may live under Allah's servitude and mercy, building up their individual life, social and national, living by Allah's law, and on behalf of Islam learnt Islamic men guiding the nation of Muslims. Mankind was a single race and for 1000 years after Adam (a) mankind lived under Allah's obedience till in the time of Prophet Nuh (a) appeared the first rebel against Allah and His religion Islam. The first threat and enemy against Islam was not Christianity or Judaism but paganism i.e. idol worship. Let us be clear about what Allah's will is as embodied in a religion? It is the belief and the actions which Allah wants us to adopt by our heart and live by it. Beliefs which each man or woman should accept by heart and this is Iman i.e. faith and what relates it of branches, then the actions known as the law from Allah which are divided in to individual and partial. Individual laws are many of which is prayer, fasting zakat etc. Partial laws are laws which are done by a certain number of people so that its obligation falls from all, but if however a certain number of people among Muslims fail to do it by negligence and neither have any will to do it, each Muslims will bear the burden of sin. Such as who will collect the zakat money? Who will be Islamic scholars? Who will be Islamic judges? And so on. Allah mentions in holy Quran that He hadn't created us to live in vanities and whims, but we have a purpose, just as each man or woman makes a purpose of their life when they start

being educated, but unlike that we are born by a purpose, as spiritual human beings. This purpose is as mentioned in Holy Quran, worship of Allah. What is worship? It is that you pay your allegiance to Allah accepting Him the only one worthy of being served and only one worthy of being the Ruler and Lawmaker, because when you deny this from Allah you are implicitly or explicitly saying that there is another supreme authority besides Allah. Allah's is the only right and dominion so who is more entitled to His kingdom than the king himself? Allah being the King of the kings rationally deserves to be the only authority in our lives. Allah has revealed His will, and the last of Allah's will was Holy Quran, revealed on to our leader and the head of Prophets (pbuth), Prophet Muhammad (saas).

We can be sure then fellow Muslims that this existence of humanity is either for Allah or for someone else. The latter is impossible thus the existence is for Allah, and for Him is the dominion. Throughout human histories the fight was between faith and disbelief, good and evil, and this shall go on till the end of days because we as Muslims and human beings have failed to realise that there must be only one ruler of our hearts and our lands, and that must be Allah.

When we fail to realize our unity and fail to realize our God, then know this that we are deeply injured spiritually and ideologically, and this injury must not be left unhealed or else it eats up the rest of our bodies. The cure is a return to our faith and living by it and putting in our hearts all that is good and positive for Islam and Muslims. When we will realize our unity then we can work to implement and acquire this unity and when we are united then can we be strong, and when we are strong then we can establish justice on behalf of Allah, to show humanity that Allah, is the true Lord and King of earth.

Allah says 'And thus We have made you a just nation that you may be the bearers of witness to other nations and (that) the Messenger may be a bearer of witness to you...'

Can you start by a simple intention of being a sincere Muslim, worshipper of Allah?

Third introduction

Introduction to the Ahl Sunnah wa Jamah

'The orthodox Islam or the Islam as Islam is the people of Sunnah named the theologians of Asharism and those who follow them, follower of Imam Abu Hasan Ashari, a descendant of the companion of holy Prophet (saas) named Abu Musa Ashari. These theologians are the holders of pure Islamic understanding, by Allah's help and guidance. They have been so since 1400 years and to this day'.

Who are the Ash'arites?

They are the pioneers of the theology of Islam which is a system of defence using Arabic language and rationalism as the basis, defending the tenets of Islamic faith as has been prescribed by Holy Quran and Sunnah. We need to notice here that Asharism is not a new doctrinal sect infuriating new doctrines, but their emergence was a reaction against absolute rationalism of the rationalists, known as the Mu'tazilites and absolute literalism of the anthropomorphists known as Mujassimas.

Asharism came in a time, a Divine help from above, when Islam has no independent system of systematic theology, even though Holy Quran, and Sunnah detailed Islamic faith, the manner of upholding this was a matter of interpretation and debate. It was in this moment a revolution took place, by the hand of Imam Abul Hasan Ashari who absolutely attacked the rationalists' position and the position of the anthropomorphists. Many of this great Imam's theological system of thought were compiled, in his books., and from his books the ashari school of theological thought developed and was firmly established which is the proponent of ahl sunna wa jamah, to this day. Asharism and its followers are the ahl Sunnah wa Jamah, by the mercy which Allah has given to us Muslims. Know this that the ideas and beliefs which the Asharis possess were there before Abul hasan Ashari, as it has been established from many salaf for example taweel. What Abul hasan did was to systemize it using thought and process.

What is the Ash'arite faith?

You see, it is not right to ask this question, because as it has been stated, that it has no new ideas about Islam, and also it is not a sect, but a system of thought about Islamic faith. It is an intellectual pursuit of the scholars of Islam. Rather it is an intellectualism. Thus it should not be said Ashari faith, but Ashari system, a system of defending and understanding the Islamic faith, as intended by Holy Quran and Sunnah.

Why does Ashari make taweel (interpretation) of some attributes of Allah?

First we need to ask, that does all that Allah has attributed to Himself establish for Him as an attribute, or some of them while some are used to express powerful rhetorical meaning to instil greatness of Allah in to the hearts of the hearers? You see the Ash'arites has only interpreted those terms which are related to Allah as attributes or which may seem as attributes, which if taken literally constitute anthromorphism. It is something which makes Allah similar with the creation by making Him share these attributes which are uniquely for the creation. That is to say the Ash'arites have shifted away from the evident literal meaning to the metaphorical meaning on the basis of the use of Arabic language and the entire context of the text, thereby clarifying the intent of the law giver i.e. Allah. So for example if one were to say I saw a lion, it is different from saying I saw a lion speaking on the minbar (where the Imam stands to give Khutbah). In the first it is indicated as the literal meaning, while in the second it is indicated as a man speaking like a lion i.e. with rage and bravery, on the basis of the context 'on the minbar'.

Does each Muslim need to believe Allah's attributes which seem human, as they are in Holy Quran and Sunnah?

It is not obligatory for a Muslim to believe the taweel of such attributes which seem human such as hand of Allah, face of Allah, or eyes of Allah and so on. But they should believe that Allah is not limited by any

limits, nor does Allah have a hand or face or eyes and so on which are embodied. Because you see all bodies are created and limited and all bodies are dependent on laws of nature as Allah created them to be. This is imperfection and Allah cannot be said to have an imperfection. It is enough to believe that Allah has hands, face eyes etc which do not resemble bodies, or which are not limited i.e. non-literal sense. But if anyone wishes to know the intent and meaning of such terms, then they should return to the books of Tafseer on Holy Quran and Hadeeth explanations as done by the scholars of ahl sunna wa Jamah by making taweel.

Many of the early Muslims of first and second centuries of Hijri kept quiet about such and stated 'We believe in such and do not know the intent of such' (Milal Wa Nahal, chapter: Sifatiyya, by Shahrastani). Those early Muslims *never* said 'we believe in such literally'.

The question may be asked that who has given you the right to interpret in such a way. The answer can be by the verse of Holy Quran as Allah stated 'Nothing is like Him and He is the All-hearing and All-Seeing'. We need to remember that idolatry in history occurred when mankind had given a physical form of their gods, and such a form was only manifested when they had given this form in their minds first, believing in a form of their gods. Therefore we cannot say Allah has a physical form, which we do not know, because it is a way to idolize.

What is said about the salafis?

Salafis are Muslims and our brothers in faith, but they have some mistakes, which they deny without any evidence. For example in verse 115 Surah Baqarah, Allah says 'To God belong the East and the West: Whithersoever ye turn, there is God's face. For God is all-Embracing, all-Knowing' (2:115). If we hold 'Face of Allah' in the literal sense, then the meaning of this verse is destroyed as it means in context with the whole verse, that Allah's dominion is everywhere, thus it is allowed to pray at any direction when you are on journey, or when you do not know Qibla. The salafis should also know the fact that many salafs and

salafs I mean the pious scholars of the early centuries of Islam i.e. the first three did make taweel. To give some examples:

Abdullah Ibn Abbas made taweel about shin (saaq) of Allah as severity to imply the severity of the Day of Judgment. (Daf shubh man tashabbaha wa tamarrada by Taqi Ad-Din Al-Husnee’)

Hasan Al-Basri made taweel of the feet of Allah as those whom Allah will send to hell from among the worst of His creations (daf shubh man tashabbaha wa tamarrada by Taqi Ad-Din Al-Husnee’)

Ibn Jareer made taweel of the verse ‘And the heaven We made by hands’ as power. And he reported this interpretation (taweel) from Ibn Abbas, Mujahid, Qatadah, Mansur and Ibn Sufyan. (Tafseer Ibn Jareer)

Imam Bukhari made taweel of laughter of Allah as His mercy. (Daqaeequl Isharat)

Imam Baihaqi narrated from AlHakim, who narrated from Abu Amr ibn Sammak who narrated from Ahmad ibn Hanbal that he made taweel of the verse ‘And your lord will come’, as reward and punishment of Allah will come, and Imam Baihaqi said that this chain of narration has no defect (Bidaya wa niyaha 10/327)

Ibn Sufyan made taweel of face of Allah as His Dominion in the verse ‘All shall perish except His Face (countenance)’. (AlMaqalat AlSunniya 80)

Imam Malik and Imam Auzai explicitly stated that it is not befitting for Allah displacement in the hadeeth ‘Allah descends...’ (daf shubh man tashabbaha wa tamarrada page 5)

Imam Ibn Hajar Asqalani said about the voice of Allah that it demands Taweel. (Fath Al-bari Sharh Saheeh Al-Bukhari 1/174)

Imam Abu Hanifa's denial of Allah's hand as not having a limited form, and His speech as not having letters, and sound. (Fiqh Al-Akbar)

Imam Shatibi made taweel of the verse ‘All things will perish except His Face’ as Allah's essence. (Al-Itisam 2/303)

Imam Nawawi narrates from Qadi Iyad in his explanation of Saheeh Muslim that there is no disagreement among the Jurists, Hadith specialists, Theologians, Logicians, Thinkers, and the general Muslims that the verses which have been established in holy Quran and Sunnah such as ‘Do you feel secure from the one who is in the heavens’ and likes of it, are not to be taken on the literal sense but is interpreted. (Sharh Saheeh Muslim 5/24)

It must be said here what Imam Ghazzali said and he said:

Know that the unequivocal truth, over which there is no dispute between those possessing inner discernment, is [in] the approach of the Salaf (mazhab al-Salaf)—meaning the approach of the Companions and the Successors. Now, let me illustrate that along with its proofs, I proceed. The reality of the approach of the Salaf—which is the truth in our view—is that any layperson who confronts one of these controversial ambiguous Hadiths is obliged to conform to seven matters: [1] Exoneration; [2] Affirmation; [3] Acknowledgement of one's inability; [4] Silence; [5] Abstinence; [6] Restraint; and then [7] Yielding to the People of Knowledge. As for exoneration (taqdis), by this I mean [that a person is] to absolve the Lord, Glory and Highness be to Him, from bodily characteristics and the subordinate characters [of a body]. As for affirmation (tasdiq), this is to believe in what he (the Prophet) (saas) said, that what he mentioned is truth, that he is truthful in whatever he says, and that it is truth in accord with what he said and intended. As for acknowledging one's inability (al-i_tiraf bi al-‘ajz), this is for one to acknowledge that knowing his (i.e. the Prophet's & Allah's) intent is beyond the scope of one's capacity, and that such a thing is not any of his business or profession. As for silence (sukut), this is to not ask about its meaning, not to indulge in it, to know that asking about it is an illicit innovation (bidah), that by indulging in it one is bringing serious risk to his faith, and that he is on the verge of rejecting faith by indulging in it without knowing. As for abstinence (al-imsak),

this is for him not to alter or replace those expressions with another language, not to add or subtract from it, or by combining or separating [any words]. Rather, one is only to utter that particular expression or word in that particular manner of mention, grammatical classification, declension, and wording. As for restraint (al-kaff), this is to keep one's heart from searching and pondering over it. As for yielding to its specialists (al-taslim li ahlihi), this is for one not to believe that just because such a thing is confusing to him due to his inability, that it was also confusing to Allah's messenger (saas), to the prophets, to the truly sincere in faith (Siddiqin), or the friends of God (awliya'). So these are seven protocols that every single one of the Salaf believed to be an obligation of all lay people—and it should not be thought that the Salaf—disagreed about any part of that. (Translated version: A return to purity in creed by Imam Ghazzali). We should note here that Imam Ghazzali's differentiation is confirmed by the saying of Imam Ali, that 'address men on the basis of their understanding. '

Very often people a certain sect wishes to know where is Allah, and implies by it Allah's place, and they show the hadeeth of Prophet (saas) 'where is Allah'. What do you say about it?

The Prophet's (saas) asking of this question to the slave girl was not to make her assert a position and place for Allah, because that would be useless, if one believes that Allah has a place on the heaven, sitting. Because you see the Prophet (saas) affirmed that she is a believer when she said Allah is in the heavens. And it is common sense that one who believes Allah is in the heavens in a place yet believes the idols are gods, is not a Muslim. So the Prophet asked her this question to know where is Allah worshipped, and she said, in the heavens, thus it implies the residents of heavens worship Allah, and, Allah is not among the idols or with them, nor they are with Him, i.e. partners. Very often general people are deceived by the evident meaning of this hadeeth, because they do not think and that certain section who call themselves salafis exploit the simplicity of the mind of the general people. The proper answer is as came in hadeeth of Bukhari that Allah was and

there was nothing except Him, thus it implies that Allah was and is and will be as He was.

Are the Salafis misguided?

We think and Allah knows best, that they are our brothers in faith but they have some ignorance which is the cause of rift between us. We have focused on intellectual activism such as logic and philosophy to understand Allah's creation and its basic building blocks thereby making an effort to understand Allah, where as they he salafis have ignored this intellectual activism and know not what we speak of regarding Allah. It is rather a difference of terms among us in respect to Aqeedah in Allah, but we are united in meaning. They say Allah has attributes literally which do not resemble creation, where as we say Allah's attributes some if taken literally implies resemblance, and we show and discarded such resemblance thereby giving a meaning to what would literalism apply if taken literally. Their ignorance of logic and philosophy has blinded them to perceive the danger of their wording 'literalism'. So we both agree Allah doesn't resemble creation but the difference is we have explained what resembling mean, and in what ways resemblance may be manifested. This is the main thing, but there are many issues we do not agree, but we can respect each other's views and live together as Muslims and brothers. The question is who will respond first? We say we do.

Fourth introduction

Introduction to destiny:

God's knowledge and human actions-

Firstly we would like to say that "Atheism is a license to tyranny for it erases hope of the oppressed to see the oppressors judged before God". Then to answer your question brother we need to believe in some facts about God:

- 1) God has complete eternal knowledge which neither increases or decreases thus if God were not to know everything then atheists would say about God something negative on the basis of this imperfection i.e. His having incomplete knowledge
- 2) God's knowing about all things does not necessarily affect our doing of deeds, because the point of our test is for us to know about ourselves and be judged by God on the day of judgement by absolute justice. It is for us to realize our place with God once our deeds have been judged, which we are ignorant about, so God knows everything and we are in need of knowing. So God knows someone will kill, but we humans may not know at times who the killer is or who is the killed, thus absolute justice remains with God. Even if we know then it is also a mercy from God or a punishment because either we will judge him by God's laws or not. If we judge him by God's laws then we have shown a practical proof of our vicegerency on behalf of God on earth. Thereby bringing God's mercy on ourselves and for the killer also to some extent, he being judged by God's laws.
- 3) We have limited will for which we are accounted for, and God's will is unlimited and unbounded.
- 4) God's testing humankind, is His right to do whatever He wills in His dominion, by managing it, issuing orders to it, and making judgment on it. We are under the Great King's dominion.
- 5) We are to keep on going on human existence either by God's guidance or by Satan's misguidance, but what is for God to do about this is for God. We are to hope for His mercy and fear for our ill deeds towards God.
- 6) God created good and evil, so that good prevails and evil is vanquished. If God had willed He could have done the opposite, for Dominion is His. Nothing of this questions or rejects God's truth and His existence. This is a fact we must accept whether by our heart or we may reject it which still doesn't change anything.

Fifth introduction

Introduction to theology of our earliest predecessors:

The Salaf-

'Islam has become a play thing of people, who say easily all Muslims must be, united yet unity on what? Unity on Islam must be based on Islam as Islam as the scholars of Islam in its thousand years history have explained it and understood it since the prophet (pbuh) and His companions, and who came after them in their footsteps.'

The Aqeedah of the early Muslims before the fitna of the Mu'tazilites were that they used to affirm for Allah, all that is affirmed by Allah such as Life, knowledge, hearing, speech, power, will, sight, honour, dignity, blessing, and grandeur. They didn't use to separate between attributes of essence and attributes of deeds. Rather they used to take all of these attributes in a single way, attributing to Allah. As to the attributes of hand, eyes, etc they used to term such attributes as attributes of force, and didn't use to interpret. (Milal Wa Nahal, by Sheikh Shahrastani, 79).

We can see that in such attributes of hands, eyes, etc they didn't connect the word 'haqiqi', which in Islam means 'use of the word in the context in which it is made for i.e. literal meaning', because you see in Islamic science word is divided in to two types: that which has a meaning in the literal sense (original meaning), and that which has a metaphorical meaning. So for example hand in the literal sense means an embodied form with flesh and blood, and as to the metaphorical meaning it can mean, power, ability, help etc in context.

But the certain part of the early Muslims (i.e. salafs) went to the extent of embodying Allah in their hope of affirming the attributes such as hands, eyes, feet, etc. Some went to the side of interpreting such attributes by the authority of language in the metaphorical side, and some completely stopped from interpretation and said 'we do not

know the true intent of the word which came down (for attributes).’
(Milal Wa Nahal 79)

Their saying of ‘we do not know the true intent of.. ’.’ excludes the possibility of literalism, and allows for the possibility of the existence of a meaning other than that of literal intent necessating a form for Allah (glory is only for Allah). They also stated that we are not obliged to know the meaning of such attributes or its interpretation. Then there came a certain generation later on who added to the previous statement of the early Muslims ‘taking it in the evident/literal way’, and an explanation which didn’t allow interpretation or abstinence from the acceptance of evident literal meaning, thereby falling in anthromorphism, and that in direct contradiction to what the early Muslims said. This anthromorphism was purely in the Jews, but not in all of them, rather in the sect named ‘Qaraeen’, who did such when they got a text from Torah pointing to such. (Ibid.79-80)

One thing should be said that the great salafi scholar Bin Baaz, followed such a method of acceptance when he stated that Allah has a n attribute of shadow of His own, on the basis of a hadeeth narrated by Bukhari and Muslim. (<http://binbaz.org.sa/mat/4234>)

It should also be noted that some early Muslims used ilm kalâm to defend the faith to the point that it was fully formed and decisively built by Imam Abu Hasan Ashari. The early Muslims were pure of belief till Mu’tazilites came and the early Muslims took help of Kalam (logic and philosophy) to refute them and establish a fully vibrant theology of the orthodox Islam, which was called Asharism. (Milal wa Nahal 81)

Conclusion: It is clear that the early Muslims 1) didn’t differentiate between attributes of essence and attributes of deeds 2) they didn’t mean by ‘affirmation’ taking of the evident meaning, and literalism 3) They didn’t mean by affirmation that such attributes as hands, face, eyes have form (kaifiyya) in respect to Allah but we are ignorant of such form 4) they abstained from interpreting by saying ‘We do not

know the intent of such, so we believe as it came and affirm by abstaining from saying anything about it. 6) they stated that attributes such as hands, eyes etc are attributes of force, or force-attributes (sifat jabariyya), meaning which points to force and power, and this doesn’t necessarily imply embodiment or having a form.

The modern day salafis as well as Ibn Taymiyyah have implied by affirmation taking such in the evident way and literalism. They said that such attributes are attributes of essence. They have divided attributes of essence and attributes of deeds.

In such evident tajseem (embodiment) by such people as salafis and their likes, the scholars of ahl Sunnah were forced to make interpretation. Interpretation can be wrong but yet also right if done in the correct context and process, but like the early Muslims, it best not to do if no need is there or unless compelled.

Sixth introduction

Introduction to Islamic family:

The duties of a Muslim wife-

‘In Islam a woman's best place is her house, her duty being raising the family and the household. Islam is NOT communism which calls for the people's cause mixing men and women as activists, neither is it democracy which call for unrestricted freedom thereby causing mass exploitation of women as commodity. ‘And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance’(Al-Quran). There are exceptions, and each case is seen on the basis and nature of exceptions. The law will define it.’

The duties of a Muslim wife to her husband:

- a) She obeys him in all that is good and Islamically legal
- b) She wishes him good and advice him good counsel
- c) She keeps herself chaste and pure

- d) She protects her husband's wealth and discharges the duty of her house
- e) She doesn't let anyone in the house without her husband's permission
- f) She responds to her husband whenever her husband needs her

Praiseworthy acts

- a) She be patient in case her husband is displeased with her, and tries to please him to win his heart
- b) She remains wise in dealing with her husband, not being hasty in any ways which may harm the matrimonial relationship
- c) She engages her husband in a good time to discuss any family matters
- d) She be pleased with his husband's good qualities if she is displeased with a bad one
- e) She speaks sweet words with her husband to inspire love in him for her
- f) She eats with her husband together. For example the holy prophet (saas) used to touch with his blessed lips the place on the glass and drink water from that place which the lips of Ayesha (ra) touched.
- g) She surprises her husband with good things
- h) She remembers her husband's birthday and do not forget to pray for him in that day
- i) She takes care of her husband in time of his sickness and suffering
- j) She gives mental support in times of pressure on her husband such as work/job/children etc. For example Khadeeja (ra) used to put her head on the door and fell asleep waiting for the return of Prophet (saas) from preaching to the pagans.
- k) She teaches her children to act nobly and respect the parents
- l) She encourages her husband to worship Allah sincerely along with herself

Wife's right:

She has the right of being fed by her husband according to the custom of the society

She has the right of being clothed by her husband according to the custom of the society

She has the right of annulling the marriage on certain conditions

She has the right of dowry (mahr) from her husband

She has the right to inherit from her husband

She has the right to inherit from her father

She has the right to own property

She has the right of being treated nicely, without physical harm by her husband

She has the right to her physical desires being fulfilled by her husband (i.e. sexual). In case the husband is unable she has the right of annulling the marriage in front of an Islamic court and judge.

She has the right of not being forced to do duties in the house which is unbearable, and in that case husband should provide maid help or his help for her.

She has the right of equal treatment with other wives if the husband has more than one wife

That goes for the law, but love in a matrimonial life transcends the law in many ways. A good loving wife or a good loving husband will deal with each other in a way which is based on sacrifice, mutual care, and companionship. One example would be, some wives of the holy prophet (saas) complained due to the poor condition of the holy prophet (saas), and Allah revealed a verse, and the holy prophet (saas)

gave them choice of either leaving him or being with him. It was the love of Ayesha and others like her which made them not to leave the holy Prophet (saas). Another example would be once the holy prophet (saas) sat on a chair to bath, while Ayesha (ra) poured water on his hair and body, but while sitting the prophet (saas) saw red colour coming beneath the water and inquired about it, and she answered, that the prophet's (saas) chair was on one of the fingers of Ayesha (ra) leg. She stated that she didn't want to make the prophet (saas) stand up because that would disturb his bath. Another example would be the prophet (saas) used to play with Ayesha (ra), used to race with her, to see who would win. One of the greatest examples of love we see in the life of Prophet Ayyub (a). Allah gave him a severe disease which caused the flesh to rot gradually. He couldn't work or move by himself. His wife Rahma, took care of him seven straight years working to income and provide for her husband, while others of his wives and sons left him. Some evil person approached his wife and tried to seduce her as she was very beautiful, but she refused, and turned to her husband. You see the wives of the ancient times, in Islamic history as well as ancient history, gave much importance to their husbands, and that is why we have come to know such noble acts from the wives of the past. There was no feminism or democracy then, and there was no women suffrage that which occurred in Europe. It was pure love, and guidehood of the husband.

Seventh introduction

Introduction to Islamic attitude:

Mercy and tolerance-

Islam as we all know has been sent for guidance of humanity but people as well as Muslims have been overshadowed and in doubt as to the meaning of this guidance. One of the great aspect of Islamic guidance is being merciful and leniency to the people who firstly are Muslims and are loving Islam and inclined towards Islam, as well as

those people who has a heart which is understanding and simple from among the non-Muslims. Extremism in Islamic worship is never allowed and extremism in Islamic attitude is never allowed, because the good people must be shown the mercy of Islam, except those who are at rebellion with Islam and Muslims, and whose hearts has lost all humanity. To such people the dealings must be based on resistance and justice and to the first category the dealing must be based on mercy and justice. There are many people in this world from Muslims and as well as non-Muslims who are simple in their attitude and sympathetic, who are ignorant about Islam unlike the ignorance of the rebels against Islam, whose ignorance is based on intellectual and armed resistance against Islam on the basis of hatred, harshness and cruelty. The Prophet (saas) never allowed or tolerated such people's actions and had never possessed any mercy for such intellectual and armed rebels. Therefore our dealing must be with those people who are unlike this, on the basis of understanding, mercy, love and sympathy, for you should know this that there is no veil between the oppressed and Allah even though the oppressed may be a non-Muslim, as narrated by Imam Malik in His muwatta. Some examples of Prophet's mercy which establishes Islam's mercy:

A young man of the Quraish came to the Prophet one day and said: "O Prophet! Give me permission to commit adultery." Some of the Companions who were present, seeing this request as being against Islamic morals, told him to be quiet and scolded the young man. Prophet Muhammad was very calm and told the young man "*Come over here and sit down*" And made him sit down till his knees were touching the knees of Prophet (saas), and then he turned to him and put his blessed hand on the man's shoulder and said: "*Tell me, would you like for another to commit adultery with your mother?*" The young man said "O Prophet of Allah, I would never desire such a thing." The Prophet said: "*No one would want such a thing for their mother.*" He continued, and said: "*Would you want someone to commit adultery with your daughter?*" The young man said "O Prophet of Allah, I would not." The Prophet said: "*No one would want for their daughter to commit adultery.*" Then he went on to ask if the young man would

approve of his sister, paternal aunt or maternal aunt committing adultery. Each time, the young man answered: "No, I would not want that." When he saw that the youth had understood his error the Prophet put his hand on the young man's shoulder and said "*My Lord, forgive him his sin, clean his heart and protect him from committing sins.*" The young man, according to his own words, did not allow the emotion of lust to enter his heart again.

Important lesson to learn from this hadeeth is that Prophet knew very well the psychology and the weakness of people's heart, thus his dealing was done on that basis, because he understood the weakness humankind possessed. Great Islamic Sufis were like this who not only knew the knowledge of Islam but also the nature of humanity and thus they were loved by people for their mercy and wise dealing, and the knowledge they possessed was the knowledge known as spiritual understanding of the intent of the texts of holy Quran and Hadeeth, but this is not the discussion here. Let us question, how many bearded Muslims either Alim or worshipper as well as general Muslims are merciful to those who are weak? The proof can be easy to spot when a helpless thief steals a simple shoe from the mosque people as well as Alim or worshippers start beating him, or for example if a Alim commits a mistake it is widely circulated, or when a Muslim does a mistake the rest starts seeing him in a rejecting eye. This is not Islam. Islam is the religion of mercy and justice. Second example:

Abu Huraira reported that a person from amongst the Muslims came to Allah's Messenger (may peace be upon him) while he was in the mosque. He called him saying: Allah's Messenger. I have committed adultery. He (the Holy Prophet) turned away from him, He (again) came round facing him and said to him: Allah's Messenger, I have committed adultery. He (the Holy Prophet) turned away until he did that four times, and as he testified four times against his own self, Allah's Messenger (may peace be upon him) called him and said: Are you mad? He said: No. He (again) said: Are you married? He said: Yes. Thereupon Allah's Messenger (may peace be upon him) said: Take him and stone him. Ibn Shihab (one of the narrators) said: One who had

heard Jabir b. 'Abdullah saying this informed me thus: I was one of those who stoned him. We stoned him at the place of prayer (either that of 'Id or a funeral). When the stones hurt him, he ran away. We caught him in the Harra and stoned him (to death). This hadith has been narrated through another chain of transmitters.

Lessons to learn from this hadeeth are clear. Islamic justice system on the basis of Islamic law under Islamic court will take all measures necessary to avoid punishing the criminal especially in the case of criminal crimes as established in Holy Quran and Sunnah. In case of doubt as established by Islamic jurisprudence and the four mazhabs (schools of Islamic law), the punishment for criminal offense is repelled. You can see the prophet asked him a question whether he was mad or not, after turning away from him. On this principle the school of Islamic thoughts established that when the criminal and the crime reach the Islamic judge it is not repelled but must be processed. In other narration it is mentioned that one who hides the sin of his Muslim brother Allah will hide his sins on the Day of Judgment. Islamic jurists on the basis of this two hadeeth established that Muslims must be careful in bringing their offenses and crimes before court, and hiding a sin is better than spreading it but there are steps and exceptions which is detailed in the field of Islamic jurisprudence. One thing must be mentioned incapable Islamic people must not come in governance in the fear of injustice i.e. miss-application of Islamic law, thus Islamic education must be enriched and enhanced. It is because as came in the hadeeth:

"O people! Before now, when a person who was important and had influence was guilty they did not punish them. However, those who had no influence and who were weak were immediately punished. They were destroyed due to this injustice. I swear by Allah that if my daughter Fatima were to steal I would cut off her hand." Third example:

Imran b. Husain reported that a woman from Juhaina came to Allah's Apostle (may peace be upon him) and she had become pregnant

because of adultery. She said: Allah's Apostle, I have done something for which (prescribed punishment) must be imposed upon me, so impose that. Allah's Apostle (may peace be upon him) called her master and said: Treat her well, and when she delivers bring her to me. He did accordingly. Then Allah's Apostle (may peace be upon him) pronounced judgment about her and her clothes were tied around her and then he commanded and she was stoned to death. He then prayed over her (dead body). Thereupon Umar said to him: Allah's Apostle, you offer prayer for her, whereas she had committed adultery! Thereupon he said: She has made such repentance that if it were to be divided among seventy men of Medina, it would be enough. Have you found any repentance better than this that she sacrificed her life for Allah, the Majestic?

This hadeeth points to the fact that a sinner must not be mocked for his sin but proper measures must be taken among which is giving him good counsel, or establishing punishment on him or hiding his sin. Islam calls for justice and mercy but not mockery and insult of the fellow Muslims, but we must be careful to differentiate between mockery and stating the truth, insult and warning of someone's sins. For more please visit www.islamicgov.net the book self-purification chapter on the sins of the tongue.

It is clear now that we Muslims must not hate Muslims because of his sins whether this sin is a heresy or not. There is a group in Islam who cannot tolerate the Muslims because this group think all Muslims are heretics except themselves and they even go to the extent of boycotting them. This harshness, Islam doesn't teach. Islam deals with people on the basis of mercy, sympathy and justice which is not harshly sought or applied. This is why Allah says that Quran is a mercy and guidance to humanity and Prophet Muhammad (saas) is sent as a mercy to the world. We must also be careful for those people who are like animals and who have lost all mercy from their hearts and have turned in to beasts such as the Hindus in Gujarat who slashed the bellies of pregnant women in the 2001-2 riots, raped them and slashed sharp swords in their vaginas. These are not people of mercy because

these are beasts. One of the examples is that some people came to Medina and they were sick and after they were treated they stole the camels of a man and poked out his eyes and killed him. The prophet (saas) ordered them to be caught and did the same thing with them. To end it should be stated that as scholars of Al-Azhar said that people must dealt on the basis of what is proper for them and their being.

May Allah give the Ulemas of Islam the tawfeeq to raise the flag of Islam high any Allah give us understanding towards each other, and free us from narrow-mindedness, harshness and cruelty.

Eighth introduction

Introduction to Islamic legal interpretation:

Usool Fiqh-

'All of Islamic Jurisprudence revolves around interpreting the revealed text whether Holy Quran or Sunnah. Some has only one interpretation and some multiple, yet some has multiple yet having one stronger than the other. This is the flexibility of the holy law and the freedom of juristic thought, in Islam. The rules of interpretations are mastered for one who wishes to dive in to this fascinating realm of intellectualism. The existence of four surviving mazhab is an expression of that freedom and flexibility, and the proof of the richness of Holy Quran and Sunnah'.

Translation of the verse of wudu which states: "O you who believe, when you observe the Contact Prayers (Salat) you shall wash your faces, wash your arms to the elbows, wipe your heads and wash your feet to the ankles."

This is not the proper translation firstly, of the verse. The verse states literally 'O you who believed when you have stood *ila salat* then wash your faces and hands *ila* elbows, and wipe *bi* heads and arjulakum/arjulikum, *ila* ankles, (5:6)

Now I will state to X that how the Islamic jurists approached this verse to deduce the simple law of wudu (ablution).

You may not understand the verse as I literally translated it because the whole verse is not possible to be translated literally, due to the richness of Arabic language and the miraculous style of Holy Quran. I will explain gradually Inshallah. Please be patient. To proceed:

You may be astonished by seeing the past form of ‘...when you have stood for...’. As I have stated I have literally translated this verse with the fact that not every word is possible to be translated literally because understanding it from Arabic is the essence of Holy Quran and Islamic law. Why then it has been stated in the past form? It is because the Arabic letter ‘iza’ when it enters a past tense which is here ‘qama’ in the real form, it means the future. So the understanding will be in the future form and only one who understands Arabic will be able to perceive this. Then if we take the meaning as ‘..when you stand for the salat wash...’. Literally it means what? It means that when we stand for prayer then we are to wash i.e. do the ablution and not before that. Thus when we stand on prayer place we are to do the washing of our faces etc. This is not the intent of the Law Giver i.e. Allah, because the nature of Arabic language and the discipline of Islamic logic (known as mantiq) suggests by the principle of cause and effect, that washing is needed when one intends salat-the effect being the prayer and the cause being the intent/desire of the prayer. Also it is not valid without wudu (i.e. ritual ablution-washing so on.) because if we were to take the verse as it is it would mean that we need to do wudu after we stand for prayer and this is invalid by the ijma. Ijma (i.e. consensus) is another principle of jurisprudence which needs detailed discussion. This is one face of it and one of the many disciplines of Islamic jurisprudence which Inshallah will be shown as we proceed. Next, we can understand this intent of the Law giver from the hadeeth when the holy Prophet (saas) stated ‘do the salat as you see me do it’. Before I proceed I should bring to notice the fact of the word salat. Why I am using it in Arabic? It is because literally in Arabic salat means prayer, whether you pray sitting, or eating, or walking. Does Holy Quran mean by prayer this or does it not? To answer this question there is another chapter in Usool fiqh (principles of Islamic jurisprudence), known as the linguistic divisions. Islamic jurists have divided language in to three types: that which has a literal meaning/metaphorical meaning, that which has legal meaning and that which has a customary meaning. In

the legal meaning salat means that form of prayer which the Prophet (saas) showed and explained. Now let us proceed to what we were talking about, which is, the hadeeth mentioned above. The Islamic jurists had to solve an issue named ‘the deeds of the prophet (saas)’, which asked questions like, does each action of prophet (saas) constitute a law? If so does it constitute an obligation, or recommendation or permitted? The jurists on the basis of the rules they developed used such rules to extrapolate the ruling of salat, which is obligatory, which is recommended and so on. How come a layman states that he/she can read Holy Quran and hadeeth by their selves whether in Arabic or English, understand it and live by it? Let us proceed next.

This verse also mentions that when we stand for prayer we need to do wudu (i.e. washing and so on), even though when one has wudu or not, which obligates doing wudu each time one intends to pray even though he/she may have wudu. This is again understood by the principle of ijma which stated that the intent of the verse is for those who intend to pray and is ritually impure (hadas in Arabic), which necessitates wudu. The scholars also used the principle of ‘muqarana’ i.e. comparison and logical reduction (Qiyas) with other verses and hadeeth to understand the intent of this verse. Thus a jurist must know many verses of Holy Quran and Sunnah also understanding it inch by inch.

The jurists then understood the intent of the parts which needs to be washed, for example, what constitutes face (wajh in Arabic), hands, feet. Note that they tried to understand its meaning as Arab understood it, but *not as* medical science understands it today. Then the jurists tried to understand the implication of ‘ila’ (which means towards or with-end of a limit/boundary), thus either the verse states that the washing should be done only up to the elbows or what is beyond the elbows. The jurists differed in its understanding but the majority jurists including the school of hanafi and shafi stated that what is beyond the elbows must be washed i.e. the elbows must be included, except Imam Zufar of the hanafi school who stated that ‘ila’ in language means ‘the end of a limit/boundary’ thus elbows and the ankles should not be washed beyond the limit.

The jurists then had a disagreement on the letter ‘ba’ in Arabic which is just with the word ‘heads’ i.e. ru’uus. Does this ‘ba’ mean an additional letter only to signify intensity of the wiping over the head or does this

signify 'part' of the head, because the letter 'ba' in Arabic can mean both. The Maliki and Hanbali School of legal thought stated that all of head should be wiped while the Hanafi and the shafi held that only part of head must be wiped.

Then the jurists tried to understand the washing of the ankles which is mentioned just after the wiping of the head. Do the ankles be wiped or does it need to be washed? Because you see if you take the reading 'arjulikum' then it will mean wiping. In Arabic language there are letters which give a little dash under nouns to signify the work of the action on it, so if I say 'marartu bi rajulin', meaning I have passed by (i.e. ba) the man. Thus the action is being put on the man by the word 'ba' and the verb marartu (tu being the subject). So now if we go back to the verse and read as mentioned in Arabic in Holy Quran '...fagsilu wujuhakum wa aydiyakum ilal marafiq wamsahu bi ruusikum wa arjulakum/arjulikum...' Note that if we take the reading 'arjulakum' this means that the action of washing i.e. fagsilu, is falling on the feet i.e. arjulakum. If we take the reading arjulikum then it will mean the action of wiping is falling on the feet. All the scholars have taken the meaning, that feet must be washed with the ankles included, because this verse has been explained by the Holy Prophet (saas) when he performed the washing of the feet. I have put underlines under 'when' and 'then' because 'iza' and 'fa' comes when condition is meant, so here the condition and the conditioned is 'when you intend to pray' 'then wash...'. That was a glimpse of how Islamic jurists have deduced laws and deduces laws from Holy Quran and Hadeeth.

Now let us see what rules the jurists have used to understand this verse:

They have used concepts of Arabic language which is one of the conditions of being an Islamic jurist

They have used the concept of 'linguistic divisions' of Usool fiqh (Islamic jurisprudence)

They have used the concept of 'deeds of the prophet (saas)' of Usool fiqh.

They have used the concept of Ijma of Usool fiqh

They have used the concept of Qiyas (logical analogy) of Usool Fiqh.

The Usool fiqh includes the following:

Al Quran (what is it, what does it consist of, what are the topics etc), Sunna (the way of prophet-saas, and many discussions relating to it), Ijma (consensus and what relates it), Qiyas (logical analogy and what relates it), Istishab (presumption of continuity and what relates it), Istislah (public interest and what relates it), Shar min Qablina (Divine laws before us and what relates it), Istihsan (juristic preference and what relates it), Taqaseem Al Asma (linguistic divisions and what relates it), Nasikh Wa Mansukh (abrogator and the abrogated laws and what relates it), Qawl Sahabi (saying of a companion of prophet-saas, and what relates it), hukm ijtihaad (conditions of doing legal analysis and jurist), Hukm sharee (legal rulings and what relate it), taqleed (following a school of legal thought), Taarud wa Tarjeeh (conflict of legal rulings and way of preferring one over other) and some others which I do not recall now. When someone masters it along with other conditions only then he can open Holy Quran and Sunna and have a say on Islam. Other than that he should keep quiet and ask a scholar of Islam.

To conclude one important factor must be stated in case of understanding the Islamic legal jargon and encyclopaedia, is that we cannot solely depend on only the hadeeth narrated by the narrators among which many have been graded as correct and some are differed upon as to its correctness, and also because not ALL of the hadeeth has been narrated to us and also even though a hadeeth may have been weak by our judgment in reality it may be correct. So we say that we must also consider the understanding of the companions who were jurists, and must also try to analyse and extract their way of thinking and legal principles on that basis. Such companions who were jurists have narrated few hadeeth but have an understanding of Sunnah more than the narrators among companions. In their understanding is the Sunnah hidden, thus fiqh of companion is considered. We cannot build this from scratch but we must depend on the heritage of the mazhabs.

Ninth introduction

Introduction to Islamic governance:

The Ministry-

‘A ministry must be based on a name for which it will stand for, outlining the goals, and purpose. It is to say it must have cleared out its duties and the ways it will carry out its duties, and uniting all ministries will be the constitution of the Islamic state’

Applying to all the ministries alike:

- Legislation (Islamic absolute law making body: the Shura council)
- The budget process and the administration of government agencies (administrative legal rule and national budget, performed by the Shura council of experts and law making body)
- Administrative business
- International cooperation (define the limits and process of cooperation)
- External communication (define the limits and process of external communication for example with other ministries)
- Special projects and programmes (that a ministry may take at any time it see fit)
- The ministry's internal support and development work (building up and maintaining efficiency and continuity as time passes).

Answer to the respective ministry by supplying background material for the annual appropriation directives and monitoring the agencies' operations for example: an agency which is a subject under a ministry such as Islamic education curriculum agency for making syllabus for Islamic studies to train scholars, or institute of Islamic law under the ministry of law, and so on.

When the Islamic Government takes a decision on an item of government issues/business, it is the final stage in a long and careful preparation process in the ministries and agencies under it. The picture of such can be

- An item of business or issue is initiated, either by the ministry or agency or an individual of the Islamic state. A document arrives at the Government Offices by post, email or is submitted orally.
- Registration All matters are registered by the receiving ministry's senior registry clerk
- Processing an item of business The official dealing with the matter collects the additional data needed, agencies and organisations affected by the matter submit their views, the person or organisation that initiated the matter may submit a statement, the official responsible draws up a proposal for a decision, the proposal is discussed jointly with other ministers affected and their ministries and the proposal is finally reviewed by the relevant ministry's minister which will be a member of the Shura council (refer to political dialogue chapter: Islamic constitution).
- Decision The matter is reported to the minister responsible, the Government takes a joint decision and the person or organisation that initiated the matter and others affected by it are notified of the decision before it is filed in the ministry archives.

Shura council consisting of Imam and the highest members of government i.e. Islamic Jurists

Central state administration

Ministers (Shura council members), security agencies and other government agencies

Regional cooperation among regional administrations

High courts

Low courts

State's business activities (not as in the business sense of trade and goods)

Regional state administrations (security branches, ministry branches, agency branches)

State intelligence

Regional government

Private institutes, agencies, companies etc.

Local state administrations

District government

The military, Para military each self governed.

Tenth introduction

Introduction to Sufism:

Principles-

‘The whole picture of worship is based on calm, tranquillity and ecstasy, and these results in a balanced heart and mind. Music can be both calm and yet chaotic the boundary between the two is very thin and subjective to the judgmental mind, and all psychological chaos will tarnish the tender heart, thus music is forbidden, in this sense. How many of the great men of worship and wisdom fails to perceive this thin distinction, let alone the general masses’!

What is Sufism?

Sufism is a knowledge through which one knows the states of the human soul, praiseworthy or blameworthy, how to purify it from the blameworthy and ennoble it by acquiring the praiseworthy, and to journey and proceed to Allah Most High, fleeing unto Him. Its fruits are the heart's development, knowledge of God through direct experience and ecstasy, salvation in the next world, triumph through gaining Allah's pleasure, the attainment of eternal happiness, and illuminating and purifying the heart so that noble matters disclose themselves, extraordinary states are revealed, and one perceives what the insight of others is blind to.

Prerequisites of a Sufi (The ideal worshipper and cleric)

4

- Knowledge of creed and law
- Knowing the correct creed (Aqeedah)
- Knowing the law

A widespread misconception about Sufism is that:

a) That they believe in the concept that Allah and creation is one and united

b) They do not follow Shariah (Islamic law)

Both of these are refuted and unacceptable on the basis of what is stated in this book in the creed section and what is stated as God being Transcendent. Imam Ghazzali who was a Sufi refuted such claim of God being one and united with creation in book "Foundations of belief", by clearly pointing out the attributes of Him. As to the Sufis of paganism, they believe such blasphemous things. It should be noted that many mystics (Sufis) took Islam and pagan ideas to form their view of mysticism, and they have no relation with Islamic worship and mysticism (Sufism) what so ever.

For more visit <http://religionislam.weebly.com/creed-and-spirituality.html>

Eleventh introduction

Introduction to Tawhid:

Unity of Allah-

Tawhid the foundation of Islam, or you can say the foundation of all foundations of Islam. It literally means making something one/united. In the Islamic theology it means [Allah](#) is one (*wāḥid*) and unique (*aḥad*). When you say 'one' it excludes all other deities and/or gods which mankind has made by their hands or desires. Thus Allah as one means Allah is the God. When you say unique then it frees Allah from all imperfections, limitations and attributes of creations, such as Allah having hands in the literal sense and so on. Thus Tawhid is Allah is one, The God, and unique, possessor of all perfections and beauty.

Allah is one meaning:

Allah is the only one to be worshipped.

Allah is the one who ordains laws for his creations

Allah is the one who creates

Allah is the one who manages creations

Allah is the one who is king of kings

Allah is the one who is absolute judge

Allah is the one who is the possessor of absolute justice

Allah is the one with all beautiful names and what it demands of and perfect attributes.

Allah is the one in the sense that there is no multiplicity or division conceivable in Him, neither outwardly, nor in the mind, nor in the imagination. Allah alone possesses such a unity.

Allah is unique means:

Allah got all the perfect attributes which are not limited by any limits, or bounded by any boundary.

Allah has got all perfect ways to implement His will

Allah has got all the perfect ways to implement His plan

Allah has got all the perfect ways to reward and punish His creations

When one affirms the oneness and uniqueness of Allah by his firm conviction and believes in it and is happy with it then he in the Islamic sense is a believer (Mumin) and a Muslim. This is what Tawhid is. Now there is no proof in the Holy Quran nor in the hadeeth which says that Tawhid is divided into categories. Such divisions were first done by Ibn Taymiyyah after 500 years since the death of Prophet (saas). He had divided it in to three types. Then also in the last century another sect of Islam has divided Tawhid in to four types. Know this that division of Tawhid will only result in to limiting Tawhid and may bar Tawhid from expressing its full intent, because division is limiting the divided by the

ways it is being divided. Such as Tawhid may have a very high implication and deep meaning but when we divide it we are limiting it, and may fall in to the omission of some meaning of Tawhid. Therefore Tawhid must be understood as it has been explained in clear ways by the traditional scholars of Islam Ahl Sunna wah jamah.

Ibn Taymiyyah divided Tawhid in to three types:

Tawhid rububiyyah (Tawhid of lordship)

Tawhid Uluhiyya (Tawhid of worship)

Tawhid Asma wa Sifat (Tawhid of names and attributes)

Tawhid Hakimiyya (recently added by a sect in the last century)
(Tawhid of rulership)

Traditional scholars have implicitly asked the question that if one believes one of those types of Tawhid then he still remains a believer or not? If you say yes then it is wrong because according to you i.e Ibn aymiyah and the other sect, he has not believed in the other two/three. If you say No to the question then it is also wrong, because how come someone who affirms in Tawhid remains a non-Muslim? Thus division of Tawhid is wrong. To give an example where does it mention in among those divisions of Tawhid that Allah is Eternal, or unlimited or unbounded? If you say it is the explanation of those types then it should be said that enough is the explanation of Tawhid without needing any divisions. To end the following paragraph should be added:

The (name of sect omitted) have divided Tawhid in to three types: Tawhid rububiyya, Tawhid asma wa sifat and Tawhid ulyuhiyya. Firstly the prophet (saas) didn't divide this, and neither did the companions and neither the generation after them. The (name of sect omitted) are always bringing this excuse to refute their opponents' claim which is 'what the first three generations didn't do in religion we won't do' but they seem to have invented three types of Tawhid when Prophet (saas) called for the Tawhid of Allah 'making Allah the sole Lord'. So it

suffices to say that one who believes in Tawhid rububiyya is having the correct Tawhid. As to the verses which relate the belief of the pagans as Allah being the Higher Lord then this is not Tawhid rububiyya but only rububiyya (lordship) of Allah among other rububiyya of idols. The (name of sect omitted) haven't understood Tawhid then. Also I would like to say that one who believes that Allah is the true God worthy of worship and Prophet Muhammad (saas) is His messenger then, he/she has believed in Allah. The (name of sect) may say that many Christians believe in God, as well as many Jews and pagans, but they do believe in God as Creator or so on, which doesn't mean Tawhid Rububiyya, but part of Rububiyya of Allah, so when we say Tawhid (it means making Allah one) in Rububiyya (Lordship), then it is enough and inclusive for worship and knowledge about Allah's names and attributes. How can you make Allah one when you do not know Him correctly and do not worship Him? So the non-Muslims may believe in the Lordship of Allah (God), but they haven't believed in His unity of Lordship. So think deeply (name of sect omitted), and do not invent in Islam anything new.

Twelfth introduction

Introduction to matrimonial love:

Sacrifice-

Prophet Ayyub (peace be upon him) suffered from skin disease. His parts of body were covered with loathsome sores. He had many ugly looking ulcers on his face and hands. The sores were full of worms. Above all, his false friends attributed his calamities to his sins. They ridiculed and looked down upon him. All the persons deserted him with the exception of his faithful wife, Rahima. One day Shaitan came in the form of a human being to Rahma and told her that he knew of a way to cure her husband of his terrible disease. He told her to take a sheep and slaughter it in his name instead of the Name of Allah. He reminded her that they were being tried and was cross with her, vowing to punish her for her evil suggestion. When she came back and suggested this treatment to her husband, he instantly realised what

had happened. When Prophet Ayyub (peace be upon him) was in an extremely pathetic condition he prayed:

"Truly adversity has afflicted me and You are Most Merciful of all who show mercy." (21: 83)

Prophet Ayyub (A.S.) was happy at seeing his wife but after a time, he remembered his vow to punish her. But Allah revealed to him that he should strike her with a soft lash so as to literally fulfil his vow, but not to hurt her at all because she had faithfully served him in his time of trial. Allah then restored Prophet Ayyub (A.S.) to his former prosperity. He was blessed with many more children.

Our Prophet (saas) and Ayesha (ra)

The love between Prophet (saas) and Ayesha was great. She was the most beloved wife of him. He prayed to Allah 'O Allah the things which are in my control (justice and equality between wives) I always do justice (with them), but forgive me for that which is beyond my control (i.e. my love for Ayesha). Amar ibn A'as asked the prophet (saas) whom he loved most, and he (saas) replied 'Ayesha'. Ayesha (ra) loved the prophet (saas) with all her heart. She was never greedy and was always contented with whatever she lived on with the prophet (saas). She was very obedient to him. She was very generous, that she used to spend her money to the poor. Once Abu Zubair sent her one hundred thousand dirhams, and she was fasting that day. She immediately distributed them among the needy. She was God-fearing and kind hearted.

Imam Ali (ra) the fourth Caliph and Fatima (ra) beloved daughter of Prophet (saas)

At the beginning they were extremely poor. For several years after her marriage, she did all of the work by herself. The shoulder on which she carried pitchers of water from the well was swollen and the hand with which she worked the handmill to grind corn was often covered with blisters. Fatima vouched to take care of the household work, make dough, bake bread, and clean the house; in return, Ali vouched to take care of the outside work (such as) gathering firewood, and bringing food. Ali worked to irrigate other people's lands by drawing water from

the wells which caused him to complain of chest pains. Their circumstances were akin to many of the Muslims at the time and only improved following the [Battle of Khaybar](#) when the produce of [Khaybar](#) was distributed among the poor. When the economic situations of Muslims became better, Fatimah gained some maids but treated them like her family and performed the house duties with them. Another reference to their simple life comes to us from the "Tasbeeh of Fatima", a divine formula that was first given to Fatima when she asked her father for a kaneez (servant girl) in order to help her with household chores. Prophet (saas) asked her if she would like a gift instead that was better than a servant and worth more than everything in the world. Upon her ready agreement, he (saas) told her to recite to end every prayer with the Great Exaltation "Allahu Akbar" 34 times, the Statement of Absolute Gratitude "Alhamdu-Lillah" 33 times and the Invocation of Divine Glory "Subhaan Allah" 33 times, totalling 100. This collective prayer is called the Tasbeeh of Fatima.

According to the [Encyclopedia of Islam](#), Fatimah had occasional disputes with her husband and often sought the intercession of her father who showed signs of great satisfaction upon reconciling the couple's differences. On one occasion, a member of the house of [Hisham ibn al-Mughirah](#) proposed that Ali marry a woman from their clan. Ali did not immediately reject the proposal and when word reached Muhammad he is reported to have said, "Fatima is a part of me and whoever offends her offends me."

Muhammad re-iterated his affection for Fatimah when he was made aware that Ali had proposed to a daughter of [Abu Jahl](#). From the [pulpit](#) Muhammad pronounced, "she is indeed a part of me" and that Ali would have to first divorce Fatimah before the marriage could go ahead. Ali was given the name of Abu Turab (the man of dust) by Muhammad. One of the explanations for this is linked to the disputes with Fatimah where, instead of arguing with Fatimah, Ali would go and put dust on his head.

There were some temperamental differences between the husband and wife. Ali is said to be hot tempered while Fatima was cool-headed. It is related that one day Ali picked up a quarrel with Fatima, Fatima felt aggrieved and she went to the Holy Prophet to complain of the conduct of Ali. Ali followed her and hid himself behind a wall to listen what transpired between the Holy Prophet and Fatima. The Holy

Prophet advised Fatima to have patience and submit to her husband. When Ali saw the Holy Prophet later, the Holy Prophet counselled him to be kind to his wife. Due to the wise counsels of the Holy Prophet, both Ali and Fatima succeeded in making adjustments which insured mutual happiness. Hasan, their first child was born in 625 C.E. and Husain, the second child was born in 626 C.E. The Holy Prophet had great love for Hasan and Husain and treated them as his own sons.

Conclusion: It is clear that the essence of matrimonial life is servitude to Allah, love, care, patience, sacrifice and support for each other. Without these a marriage life is only physical relationship like the animals, in the jungle.

Thirteenth introduction

Introduction to Islamic scholarly heritage/tradition:

Pre-requisites-

A scholarly tradition is the passing down of knowledge from scholar to scholar, from generation to generation until an independent intellectual discipline is established. When like this many more disciplines are established and they have a synthesis with each other and inter-dependency, and on this basis knowledge is exercised till a body of rich intellectualism is resulted from those disciplines it then comes to be known as heritage. When a scholar masters such discipline/s then he is said to have a permission known as ijaza, a permission to teach and give guidance on the scholarly basis. This ijaza is like modern day PhD but far from that ijaza requires mastery, and more experience than a PhD degree. First in the Islamic scholarly heritage, scholars started out forming foundational intellectual thought which gradually culminated a body by the efforts of many following scholars, and foundational books were written on such disciplines such as Tafseer, Uloom tafseer, Usool Fiqh etc. Such foundational texts were known as mutoon and their explanations were known as shuruh. There are two types of Ijaza: Ijaza to narrate hadeeth of our glorious leader (saas) and ijza of mastery. In Islamic scholarly heritage only that scholar is said to have ijaza who along with deep knowledge and wisdom of his specific field masters too piety, worship, Islamic values and Islamic personality.

As to the scholar's heritage it is the chain of the understanding of the scholars, an evolving understanding which was passed down from generation to generation till it became full bodied and spacious such as Aqeedah and Ilm Kalam. Scholar's heritage and scholarly tradition are almost same.

A student on the pathway of being a holder of ijaza must start with:

Arabic language: Some foundational books- Shuzur Zahb, Nahw li Ibn Hisham, Sharh Alfiyya, AlMugni Al-Labeeb, Qatr Nida, Talkhees Al-Miftah

Logic/Critical Thinking: Sullam, Isaghuji, Tazheeb Al-Mantiq, introductions to critical thinking

Aqeedah/Ilm Al-Kalam: Sharh Maqasid, Sharh AlMawafiq, Jawharatu Taweed

Usool Fiqh: Usool, Karkhi, Usool Shashi, Usool Sarakshi, AlWaraqat, Al-Mustasfa

Fiqh: Rad Al-Mukhtar Ala dur Al-Mukhtar, Mukhtasar Al-Khaleel, Sharh Sageer Dardeer, Kash AlQina

Uloom Quran: Al-Itqan, Shatibiyya, Nashr fi Qiraat Ashr, Rayiah li Ibn jazari

Tafseer: Tabari, Kashaf, Alkabeer, ruhul Maani

Uloom Hadeeth: Al-Irshad, Muqaddama Ibn Silah, Al-Ikhtisar fi Uloom Hadeeth

Hadeeth: Masanid, Sihah, Kutub Sit, Ilal.

Fourteenth introduction

Introduction to Islamic social science:

Human individual and growth-

‘The limit which binds a man and woman is the limit within which they are entitled to have physical pleasure starting from kissing with lust to sex. It is perceivable to have such without a limit, but the existence of limit is a pattern for grouping humans in families, and the opposite is a license to mass unrestricted pleasure. When the limit is broken lineage is lost, and laws of inheritance and kinship are destroyed. Thus the social

balance of humans by Islamic philosophy is a man and woman existing for pleasure with in a limit known as matrimony.'

Culture- shared patterns of learned behaviour

Society- human ties, labour of workforce

Race- common ancestry, shared blood, shared interest

Religion and belief- perceptions of position, relative interest and human identity

Let us question our existence. We exist and we are animals as some will define us that to be, but we are also animals which are special in respect of mind, beliefs and actions. We then need a special position with respect to all other animals, and this puts us in the highest rank of animals, all being below us in hierarchy. We form societies, we form culture or live by culture, we form ties and divide ourselves as labour, and we position our being in respect to this relativism of social existence and culture. We possess beliefs and interests, which defined our individual identity, and in relation to the other defined identities our social, or national or racial or ethnic identity is defined. It is a mess of beliefs, interests and rules guiding our mental processes and thereby actions that define our totality. Is it easy to find a simple definition of what we are really amidst all the bundles of information that we possess in ourselves and by ourselves? I think not. We are then in need of a definition that will define us, and this definition should be simple, and clear, clarifying our life, our society and our unity as human animals. This definition must be free from random beliefs which do not fit nor establish a picture of human mutuality. Only Islam can give us this picture.

The definition of human kind then is:

'A created individual of spiritual value, brought on to earth through the process of family bonding, to serve and live by the dictates of Holy Law'. Let us explain this definition:

Created individual- The created body in a form known as human, given a soul differing from other created animals in respect of soul and body.

Spiritual value- One who has the duty of connecting with the Divine, thereby defining his/her existential value and position in respect of spiritual rank, which depends on the norm of the connecting with the Divine.

Process of family bonding- The lawful sexual union of a male and a female.

Serve and live- To nurture one's identity and living.

Dictates of the Holy law- By accepting and digesting in the mind the pre-suppositions of law revealed by Allah, and implying it in his/her actions.

A case application of this definition can be seen in a man and woman in respect to their being with other men and women in societies. A man marries a woman, and they realized their spiritual value after realizing their createdness as individuals, lonely, by Allah, establishes a process of spiritual life by family bonding, with nurtured beliefs which has made them know and realize their identity, through the application of holy law in mind and body. So a man will see himself as the guardian of family, the head, and the decision maker, position given by Allah, a duty he needs to perform as a spiritually valued subject, with in him pre-suppositions such as in this case example 'being the head of family', 'servant of Allah (spiritual value)', executor of duties defined by holy law. This will be his contribution to the society and human existence. A woman then for example will see herself as a caretaker of the family, a created individual responsible for her husband's household, subject of her husband, under his authority, a spiritual creature with lofty feelings towards her husband and her dignity and chastity, a peacemaker in the family, and her contribution to the society and human existence will be this.

This simple structural form will bring a massive shift and change in total social structure and process. The effect of Divine guidance realized on earth.

Fifteenth introduction

Introduction to Divine revelation:

Probable criterion of measuring-

That which is from God cannot be said from God until and unless we have its evidence:

- 1) From itself, making a claim it is from God and not word of man, setting the limit of the word of God from beginning to end.

For example:

Holy Quran stating it is from God, and threatening the Prophet of revelation i.e. prophet Muhammad (pbuh) of punishment if he were to forge anything from himself, and setting the limit from chapter Al-Fatiha to chapter An-Nass, 114 chapters in total, without any disagreement of the passing of ages, or from the prophet or from His companions.

As to Bible, the books of Old Testament and New Testament in numbers and texts vary from scholars to scholars, sects to sects.

- 2) From historical evidences which is corroborative and do not contradict any of what is the 'thing from God' i.e. revelation

The history of compilation of the text of Holy Quran does not vary from person to person starting from the first generations of the companions of the prophets to this day. The various-version concept is non-existent in Holy Quran.

As to bible it is covered with numerous logical contradictions, as well as historical.

- 3) Is consistent and rational, claiming facts even though it may be a miracle, but factually claimed, which is not solely depending on any person who is trying to prove something regarding him and/or must not be a person from the later generations who had no first hand witness of the revelation or the person on whom the revelation is made i.e. Prophet.

The Quranic concept of monotheism is pure and straight, and there is no doctrinal vagueness or contradiction. God is God, and prophet is prophet. There is a separation between the worshiped and the worshipper.

As to Bible, it claims contradictory concepts, such as God being both God, Jesus, and spirit. Thus God died on cross as Jesus died on cross, because Jesus is God, and church fathers' dictates are will of God because the holy spirit inspires in them, thus the fathers of church are divine, yet mortal!

The Holy Quran was compiled in life time of Prophet Muhammad and he saw the completion of it when before his death the Angel Gabriel recited for him the entire Quran for the last time, and the companions of the Prophet took it from him, and they are the generation who witnessed, and compiled what they witnessed, to this day we have the witnessed i.e. Holy Quran.

As to Bible, St. Paul was the leading figure in forming the Christian ideas and concepts of theology and law, who *was* not a firsthand witness to Jesus' life and mission. In fact he opposed one who was credited of being the companion of Jesus (pbuh), named James.

- 4) No contradiction in itself, and even apparent contradictions are solved by rational, sound interpretation from the mind and/or from the established religious interpretation from the one who has received the revelation i.e. prophet or from the majority of

his established companions, and even it is established from one or two then such an establishment must have, established historical basis, and/or rational dictate of the mind and/or of the revealed.

- 5) The historical compilations of this must be free from historical political and/or social dispute regarding it and/or regarding the claims of the opposing groups regarding it. Also the compilation must be done in the lifetime of Prophet or in the lifetime of his companions, provided no companions have another version of what is being compiled. The greater the time-width of compilation, the more is it losing its credibility of being a revelation, because of time gaps and possible forgery in between the gaps.

The Holy Quran was compiled in the lifetime of Prophet Muhammad (saas), and in it was recompiled and spread throughout the Muslim lands by the closest companions of the prophet, who was the first hand witness of the prophet. The total time of compilation was 23 years lifetime of the prophet, and then less than 3 years, after his death. Note that these less than 3 years were not the time of compilation throughout, but, it was compiled at one-go at anytime of these three years when the Caliph Uthman feared, when the reciters and memorizers of Holy Quran were being killed in battle, of losing the Holy Quran, so he compiled at the time in one go, as one book, and sent throughout the Muslim lands.

As to bible, the idea of a complete and clear-cut system of the [New Testament](#) (bible) existing from the beginning, that is from [Apostolic times](#), *has no foundation in history*. The Canon of the New Testament, like that of the Old, is the result of a development, *of a process at once stimulated by disputes with doubters, both within and without the Church, and retarded by certain obscurities and natural hesitations*, and *which did not reach its final term until the dogmatic definition of the [Tridentine Council](#) (16th/15th century)*

- 6) The revelation which people has claimed to be revelation must be agreed upon as to its limit and literature, thus opposing claims regarding it will make it void of it being revelation, and by people it's meant the people who has first hand witnessed it on the prophet i.e. person of the revelation.

Holy Quran from its beginning to the end has been agreed by all the first hand witnesses, i.e the companions.

As to bible, the four alleged gospels by the four companions of Jesus have contradictions among itself.

- 7) It must be sense experienced but not based on vision of men. As to the vision of Prophet it must not be wholly on that basis but sense experience must also be done by the Prophet so that harmony is maintained and any chance of the whisper of the otherness i.e. Satan/hallucination is rejected, because if Satan whispers in vision in dream then the Revealer i.e God will contradict it, thus harmony will be broken.

Even though Prophets' visions are all true whether it be vision of Adam or Jesus or Muhammad, the only way of revelation to the prophets are not based on vision, so that the companions may witness this great thing of revelation and certify to its truth.

For example the Angel Gabriel came to prophet in human form to teach about Islam and revelation.

As to Bible, visions are allowed by men too, such as Paul who visioned Jesus and thought that Jesus had instructed him to be a preacher of truth. This idea of unconditional vision makes every single human a possible claimer of having vision, and indeed many men called themselves prophets because they claimed to have visions from God.

- 8) The prophet must claim himself prophet and must be protected by God and revelations from God towards him must

be corroborated by his companions, and must leave no space of him having such from other source. It is because God wants people to be guided to Him, thus what He sends down must be also established to His people that it is from Him.

The prophet Muhammad (pbuh) claimed himself Prophet and brought forth proof in many forms and demonstrations, as Jesus did. His companions did believe in him too, even the pagans submitted to the fact of Quran being from other than man. God thus established that Muhammad (pbuh) was a Prophet just as Jesus was, but the Jews blasphemed Virgin Mary, and the Christians blasphemed God by saying son of God, thus they lied on God's establishing the proof that Jesus (pbuh) was a prophet of God and a miracle from Him.

- 9) The prophet must possess less knowledge than what is revealed or else people may claim that he has made it up.

Prophet Muhammad was an illiterate person who talked through revelation from God, and Jesus was taught to speak since his birth. Both forms are miracles from God.

So both Muhammad and Jesus (pbuh) are prophets from God but one's teachings and revelation from God are kept safe and the others. i.e. Jesus' is lost.

Sixteenth introduction

Introduction to Islamic culture:

The culture of the greatest empire-

Islamic turban: the heritage of Caliphs, Scholars, Mujahids, the pride of Islamic culture and Islamic dominance, the cloth of Prophet (saas) and Companions. This turban is the pride on which the greatness of Islam spread throughout world starting from Prophet (saas). Abu Dawud mentioned in his Sunan that the Prophet is related to have said, "The difference between us and the pagans is that we wear the 'imama (he

actual turban cloth wound around the qalansuwa) on top of the qalansuwa (borderless hat of varying thickness: topi in Bengali)." 'Thus, wearing either exclusively of the other was originally a foreign practice', says Sheikh G.F Haddad. The prophet (saas) said:

'Whoever gives life to one of my Sunnas which was eliminated after my time will receive the reward of all those who practice it without their reward being diminished...' (Tirmidhi -hasan), Book of knowledge; al-Baghawi, Sharh al-sunna 1:233)

'Whoever gives life to one of my Sunnas, he loves me: and whoever loves me is with me' (Tirmidhi (hasan gharib), Book of knowledge)

'The keeper of my Sunna at the time my Community has lapsed into corruption will receive the reward of a martyr'. (Al-Mundhiri, al-Targhib 1:87; al-Hakim)

Jabir (companion of Prophet) said: "The Prophet entered Mecca on the Day of victory wearing a black turban and he loosened its two ends between his shoulders."

Ja'far ibn 'Amr narrates from his father: "I saw the Prophet on the pulpit wearing a black turban with the extremity loosened between his shoulder-blades. (*Muslim Vol.1 Pg. 439*)"

Hazrat Mughaira ibn Sho'ba (Radiallahu Anhu) reports that Nabi (*Sallallahu Alaihi Wasallam*) performed wudu and made *Masah* of the front portion of his head as well as of his turban... (*Muslim Shareef Vol. 1 Pg. 134*)

Hazrat Huraith (Radiallahu Anhu) reports that Nabi (*Sallallahu Alaihi Wasallam*) addressed the people while wearing a black turban. (*Muslim Sharief Vol.1 Pg.439; Ibn Abi Shaiba Vol.8 Pg. 233*)

Hazrat Ibn Abbas (Radiallahu Anhu) reports that during the illness just prior to his passing away, Nabi (*Sallallahu Alaihi Wasallam*) addressed the *Sahaba* while wearing a black turban. (*Bukhari Sharief Vol.1 Pg. 536; shamaailTirmizi Pg. 8*)

All of the founding Imams of the four schools of Ahl al-Sunnah wal-Jama'ah wore the turban. In their biographies of the founder of the Hanafi School, Imam Abu Hanifah _ famous for his awesome analytical mind _ al-Suyuti and al-Haytami relate that he owned seven turbans, perhaps one for each day of the week.

The founder of the Maliki School _ which dominates most of Africa today _ Imam Malik ibn Anas always wore beautiful clothes, especially white, and he "passed the turban under his chin (a style known as tahannuk), letting its extremity hang behind his back, and he wore musk and other scents," said one of his students.

Imam Muhammad ibn Idris al-Shafi'i, founder of the School which bears his name and dominates large parts of the Middle East and the totality of Southeast Asia, "was thrifty in his dress and wore thin clothes of linen and Baghdadi cotton. He sometimes wore a head cover that was not very tall but he wore the turban very often", said one of his students. "I counted three hundred turbans in his circle save those I could not see."

Another said: "Al-Shafi'i used to wear a large turban, as if he were a desert Arab." Both he and his student, the Imam of the Hanbali School, Ahmad ibn Hanbal, passed it under his chin the way the North African Touareg and many Sudanese do to this day.

Such is the high nobility of the turban that we are told even the angels wore it. Of the Qur'anic verse, "Your Lord shall help you with five thousand angels bearing marks" (Surat Ali 'Imran, verse 125), Ibn 'Abbas, the greatest of the early exegetes, said: "The signs are that they wore turbans."

From the books of Islamic Jurisprudence, it can be gauged that excessive stress should not be placed over the *Imam's* (in namaz/salah) or *Musalli's* (follower's of Imam in namaz) wearing of a turban in Salah as people may mistakenly consider it to be *Wajib* (Compulsory). However, having accepted it to be *Mustahab* (*liked/praiseworthy*), encouragement will be given towards it. (This is the verdict in various books of *Fatwa/Islamic legal ruling*). As to the manner of how it is worn it has been explained by other hadeeth also, because you see even Sikhs wear a type of turban.

But the important thing is to note:

Human existence has been the conflict of culture and heritage. Great nations such as Rome, Greece, Persia, Babylon, and Christendom all had their marvels and pride built deep in their cultural pride, and even today the pride of all career seeking men, the pride of western leaders, intellectuals have become the 'tie'. We being the follower of the true religion and the greatest cultural revolution that has come in human history i.e. Islam, will be so pathetic that we will not have a culture, a culture fuelled by religious zeal? What have we learnt then from our great history and heritage? Let us gradually colour ourselves by Islam and Islamic culture. Let us not be insulting to ourselves by replacing the great Islamic heritage, one of which is turban, by the culture which rose amidst moral evil of the renaissance. Turban is one of many Islamic cultural symbols. Modernist Islamic scholars are a shame!

You may ask that why so many modern Islamic scholar do not follow up such Sunnah, where have studied in big places such as oxford or Cambridge, or many big Islamic places in Europe. One should say in reply that firstly they have been culturally affected by the western society and western thought of culture. Secondly these modern scholars not only defy such praiseworthy Sunnah but rather they also defy beard, the Sunnah of Prophets. Their excuse is such were customs and culture of certain tribes or races or nations which Islam is not bounded by. There are two extremes, just as some religious extremists absolutely deny wearing any type of cloths other than Sunnah cloths, these modern scholars have gone to the extremist limit also of denying such praiseworthy Sunnah as being Sunnah, too. Thirdly, these modern scholars fail to realize the culture which carried birth of Islam and carried Islam with pride, uniting nations with in this culture and that is why you will see to this day that sincere religious Muslims and zealous spirited scholars do not abandon such Sunnah, for example the Shia clerics of the Iranian supreme guardian council, or of Africa, Yemen, Syria, India, Pakistan etc. You may say why senior scholars of Al-Azhar do no wear such Sunnah or do not keep beard even. The answer is the government is in a habit of modernisation of this oldest university of

the world, to the extent that even the Islamic grand scholars are forced to modernise themselves. It is another topic of discussion.

Are we ready to make a simple intention of reviving our great heritage as Muslims?

One thing needs to be added here is the hadeeth which many people shows as proof for not following the ways of non-Muslims, in the sense of their being disbelievers whence followed. The hadeeth is 'Man tashabbaha beqaumeen fahuwa minhum'. The hadeeth has included the maximal to the minimal but not only the minimal, for then it would exclude the maximal, and that is following a nation in their disbeliefs. Thus the hadeeth mentions someone following the other nations, he being becoming of that nation in sense of following the maximal limit and that is in disbelief. The hadeeth used the highest form to express the following which includes the lowest also, just as the verse which says 'fala taqul lahumah uff..', it uses the minimal to express the maximal which is beating and so on. The hadeeth may also mean counting someone from a group or nation, when applying laws such as laws of custom, or laws of social custom, thus a Japanese Muslim who following Japanese customs will have him seen under Japanese custom in Islamic law, thus to consider rulings regarding Japanese people and Muslims the customs of Japan will be considered. This can be another explanation of the hadeeth.

Seventeenth introduction:

Introduction to Islamic world view:

Two way theological rationalism-

Islamic theological defence stands on two fronts: basis of servitude and basis of rationalism.

The basis of servitude:

It is defending each creed and law of Islam on the grounds of existential connectionism, where human existence is connected with the Divine existence, and a relation of servitude is envisioned which implies a demand of moulding the human existence with Divine authority. It enshrines a picture where human being is a subject of creation by Allah, who is to be coloured by His will and design for life, society and nations, manifesting this in human obedience for Him. It is like a beatific coming-to-be of human part in relation to the whole existence of created. It is will of Allah revealed, applied and continued, a beatific finger pointing to His Majestic and beautiful existence.

The basis of rationalism:

It is a proof deduced by the order of intellectual process, where the conclusion which needs a rational backing is put in a certain context of existence, by the working of the mind, thereby clarifying other intellects to see its rightful context of existence in relation to the whole of existence. It is not a beatific purpose but a intellectual pursuit, a purpose to acquire individual understanding.

Example of the two:

Consider a certain pot designed which is put in a room by the direction of the master of the room to manifest a whole beatific picture of the room along with the pot. As to the placing of the pot, like where it should be put, and in what measure and on what thing, so that it doesn't break, or such as how the pot is made, all these are the order of the intellectual process.

Religious example:

Consider wearing a veil by women as a beatific expression of a social context and why the veil is worn as a pursuit for the intellectual process. Some people may perceive the beatific while some may perceive the intellectual while some may perceive both while some may not perceive at all.

Eighteenth introduction

Introduction to Islamic meditation:

No to Yoga-

The meditation through the yoga: is it for a Muslim to do?

Firstly we need to know shortly what yoga is. Yoga means pathways or methods towards the higher reality, towards union with Brahman the supreme universal spirit in Hinduism. There are four yoga in Hinduism one of which is the meditation yoga known as Rāja Yoga Rāja and it is concerned principally with the cultivation of the mind using [meditation \(dhyana\)](#) to further one's acquaintance with reality and finally achieve [liberation](#). Take careful notice to the 'cultivation of the mind using meditation'. Raja yoga was first described in the [Yoga Sutras of Patanjali](#), and is part of the [Samkhya](#) tradition. In the context of Hindu philosophy Raja Yoga is known simply as yoga. [Yoga](#) is one of the six orthodox ([astika](#)) schools of Hindu philosophy.

Raja Yoga is so-called because it is primarily concerned with the mind. The mind is traditionally conceived as the "king" of the psycho-physical structure which does its bidding (whether or not one has realized this). Because of the relationship between the mind and the body, the body must be first "tamed" through self-discipline and purified by various means

Every thought, feeling, perception, or memory you may have causes a modification, or ripple, in the mind. It distorts and colours the mental mirror. If you can restrain the mind from forming into modifications, there will be no distortion, and you will experience your true Self. - [Swami Satchidananda](#)

Patañjali's Yoga Sutras begin with the statement *yogaś citta-vṛtti-nirodhaḥ* (1.2), "Yoga limits the oscillations of the mind". They go on to detail the ways in which mind can create false ideations and advocate meditation on real objects, which process, it is said, will lead to a spontaneous state of quiet mind, the "[Nirbija](#)" or "seedless state", in which there is no mental object of focus.

In this sense Raja Yoga is referred to as the "king among yogas": all yogic practices are seen as potential tools for obtaining the seedless state, itself considered to be the starting point in the quest to cleanse [Karma](#) and obtain [Moksha](#) or [Nirvana](#).

Real Yoga starts from concentration. Concentration merges into meditation. Meditation ends in Samadhi. Retention of breath, Brahmacharya, [Satvic](#) (pure) food, seclusion, silence, [Satsanga](#) (being in the company of a guru), and not mixing much with people are all aids to concentration. Concentrate on [Trikuti](#) (the space between the two eyebrows) with closed eyes is preferred. The mind can be easily controlled, as this is the seat for the mind

Points to deduce:

- 1) Yoga is a process to bond with the Brahman
- 2) Yoga is process which also comprises the postures of the body to attain such a bond with Brahman known as liberation.
- 3) Yoga is also a process for the Buddhist monks as they perform in front of Buddha's idol to attain nirvana (dissolution with the world spirit)
- 4) Yoga is an essential part of Hinduism and Hindu worship
- 5) It makes mind the master over the body to tackle and suppress any forms of psychological harm that may result in effecting the body.

Analysis: Yoga on the basis of all those above points is not allowed in Islam for it is a part of worship; any worship other than Islamic worship cannot be followed by Muslims. The prophet (saas) forbade even wearing the worship cloths of Jews and Christian priests then how come the worship itself, and paganism is worse than Judaism and Christianity? The mind being the master in yoga contradicts tawakkul (dependency and trust) on Allah and Allah says 'I have no power over any harm or profit to myself (mind and body) except as God willeth...' (Yunus:49). Also how come a Muslim attain the path of yoga for peace when Salat (namaz) specially the tahajjud salat is the best namaz after fard, to take one closer to

Allah, to salvation, to peace of mind? How come a Muslim tend to seek paganistic ways to mind purity and peace when Sufism (please refer to <http://islamicgov.net/sufism.html>) is the highest form of worship which takes one closest to Allah and opens one's hearts to mysteries of revelation, and wisdom, to inner peace and ecstasy of the mind? Have Islam failed then to these Muslims, who perform Yoga around the world and especially in the Quantum method institute in Bangladesh, to provide the peace of the mind?

Nineteenth introduction

Introduction to Islamic entertainment:

The limit-

'The principle of Islamic entertainment is the limit which is set up so that the mind doesn't attain boredom in worship, nor does the mind lose the spirit of worship. Thus Islamic limit of entertainment is a flexibility which keeps the mind and soul within the limit of spiritual healthiness and shackles it from extremism of religious system. It is not entertainment absolute, even though an entertainment is permissible'.

That is to my understanding, Allah willing, is the limit of Islamic entertainment. If we look at hadeeth we see the prophet (saas), some of His wives and even companions did take part in such. Hadeeth which states that:

- 1) Prophet (saas), with Ayesha (ra) and other companions in the mosque took pleasure from the playing of the Ethiopians
- 2) Prophet (saas), raced with Ayesha (ra)
- 3) Prophet (saas) allowed good songs
- 4) Prophet (saas) heard and allowed good poems which remembers Allah, or the glory of Islam and warriors
- 5) Ayesha (ra) used to play with dolls
- 6) In Eid days they used to enjoy by good words, greetings and visiting each other's house.

The scholars of Ahl Sunnah wa Jamah stated that a permissible entertainment is allowed when

- 1) It doesn't make one busy in it excessively, making it his focus, such as some people take football as their life's only driving factor that they always are deeped in enjoying it's games
- 2) It doesn't make him leave obeying Allah and prophet (saas)
- 3) It doesn't make him commit sins
- 4) An entertainment must not be based around sins, nor it must be overwhelmed by sins more than it is overwhelmed by that which is permissible, such as computer games which are sexually motivated.

An entertainment is praised if

- 1) It contains things of education
- 2) Inspirational
- 3) Mind opening towards new knowledge and technologies and human inventions
- 4) Good for health

Twentieth introduction

Introduction to Islamic sects

What makes a religious sect?

A religious sect is a collection of cherished beliefs extracted from the sources of the religion; in this case of Islam, Holy Quran and Sunnah, on which certain individuals base their theological outlook. It is these beliefs which differentiate them from other sects either exclusively or partially. It is said exclusively when they have beliefs which are uniquely for them, and no other sects share these beliefs with them. Partially means, when a sect or sects share one or more of these beliefs with them. A sect can be adopting the correct view of Islamic theology and then they are known as orthodox sect, meaning, sect which was

the correct understanding of the first followers of Islam, such as the companions of Prophet (saas), and their followers. A sect can be adopting views or beliefs which are heretical i.e. wrong and misguided, but such DO NOT make them non-Muslims. A sect can be adopting views or beliefs which are heretical but heretical in the sense which takes such a sect or sects outside of Islam, but still they are termed Islamic sect/ sects due to their understanding stemming from the sources, i.e. Holy Quran and Sunnah. A sect can rise when they

- a) Base their entire Islamic understanding on certain part or parts of Islam such as Jihad or Humanity of Islam as two examples
- b) Base their entire understanding of Islam on Islam and as well as alien ideas such as Democracy or Qadiani as two examples
- c) Use Islam to reach their self-established agenda or agendas which Islam do not categorically support such as nationalism of Arabs to free Palestine and make it a state, as an example.

One of the most common attributes of ALL sects is that they fail to take Islam and see it in its totality, and universal content.

What is the difference between a group and a sect?

A group can be a collection of religious people possible of being existed in different places united yet sharing the same beliefs and outlook.

What is the difference between a sect and a Mazhab (Islamic legal school of thought)?

A sect is already defined. A mazhab is the intellectual product of Islamic jurisprudence. For more on Mazhab www.religionislam.weebly.com

Names of Islamic sects since the first sect in Islam:

Islamic sects can be defined on the basis of theology and politics i.e. theological sects and political sects

- 1) Khawarij, the first sect in Islam
- 2) Murjiah
- 3) Mutazila

- 4) Jahmiyya
- 5) Ibadiyya
- 6) Sufism (orthodox Islamic spirituality)
- 7) Asharism and Maturidism (orthodox Islam)
- 8) Mushabbiha/Salafism/Ahl Hadeeth/Athari
- 9) Shia
- 10) Imamiyya
- 11) Isne Ashariyya
- 12) Zaydiyya
- 13) Usoliyya
- 14) Ikhbariyya
- 15) Sheikhiyya
- 16) Ismailiyya
- 17) Nazzariya
- 18) Ulowiyya
- 19) Duruz
- 20) Ahmadiyya/Qadiani
- 21) Quranists/Ahl Quran
- 22) Qadariyya
- 23) Hizb Tahreer
- 24) Jamat Islami
- 25) Ikhwan Muslimeen
- 26) Jihadis

Note: The hadeeth which states number of sects, is true in its number but we may fail to know how the prophet (saas) have counted the sect.

Hadeeth on sects

‘My Ummah will be divided into seventy three sects. All of them will be in the Fire except one.’ and in another hadeeth the addition ‘They are those people who will follow this path which I and my Sahaba follow today’, and in another hadeeth the Jews and Christians being divided in to 71 and 72 sects respectively, have been mentioned also.

This hadeeth has some explanation from scholars of orthodox Islam and they are:

- a) The word 'Ummah' exactly includes what? Does it include only Muslims who have responded to the call of Prophet Muhammad (saas) or does it include all humanity because prophet Muhammad (saas) has been sent to all humanity
- b) Are all those sects of non-religious people such as communists etc, Hindus, Christians and Jews and other religions included in this hadeeth which came out in to existence after the advent of Prophet Muhammad (saas) or not, because the Prophet (saas) has been sent to all humanity (Ummah)?
- c) The sects of the 'Ummah' of Prophet Muhammad (saas) that will rise, are they permanent or temporal that they will rise and fade away, making it possible for the door of Muslim unity to be opened? It is because Allah commands Muslims to be united and ALL commands of Allah are possible to be obeyed.
- d) No scholars have rejected this hadeeth, but some have weakened some part of it, saying it as weak.

Confusion?

You will be compelled to ask then which sect is the true one. It is an obvious question. Some of you may also think in your deepest thoughts, that religion is unnecessary trouble. Some of you may just not give any importance at all. Some of you may use this to criticise Islam. Some of you will also use this to find an excuse of NOT being religious. But the religion of Allah is true, and disagreements are an essential part of human nature, and without disagreement new knowledge cannot be arrived at, because disagreement with sincere intention results productivity and intellectual progress. It makes people engage in dialogue, and on such way the scholars of orthodox Islam have tackled the heretics throughout Islam's history. The scholars of Islam, the orthodox scholars have taken steps to tackle these issues of conflicts and disagreements by the principle of 'istiqla' and 'istiqla' and applying

rational thought. Istiqra is taking in to considerations the vast number of Islamic texts from Holy Quran and Hadeeth, and istiqsa is reaching the maximum point, above which no more amounts of Islamic texts cannot be taken for considerations and then doing researches on the basis of two using rational thought and Arabic language, and sayings of companions and their way of thinking, will enlighten the correct views of Islam regarding issues. The orthodox scholars were such masters, and they used these methods and have summarized Islamic intellectual progress and purified it from taking the wrong way, and have started a system for the later generations of scholars to follow, and you will see that the heretical sects lack these. Also the greatest number of Islamic scholars and Muslims has been from which sect, this is also an issue we need to see, because another hadeeth directs us to be with the majority number. Truth is clear, and it we humans who made the mess, yet it is we who have safeguarded it by Allah's guidance.

Twenty first introduction

Introduction to Islamic government

A short overview Theocracy

Since the first step of humanity on this earth they always needed guidance from Allah, and that guidance was brought upon by the prophets, when Allah revealed to them of His guidance. Prophets were the head guide; the leader of their community and all had to show respect and obedience to them. Some were rejected and some were killed, yet some were answered. Humankind's open enemy being the devil, it needs Divine guidance and a guide to show the proper implementation of that guidance in the communal and social sense, which in today's context will lead to a national sense also. Since the end of prophethood and their continuity who will replace them? It has been clearly mentioned by the last Prophet, our leader prophet Muhammad (saas), that the religious clerics are heirs of prophets and they don't inherit prophethood but knowledge, i.e. the divine guidance and its extrapolations through prophetic teachings, in this case being

Holy Quran and Sunnah, and the guide in place of Prophet being the cleric, who will be the head of the community, and a one cleric guidance will necessarily bring under him the groups of clerics to assist him, thus clerical democracy or whatever you name it, but this form of governance is known as theocracy, in today's term. It should be noted that Holy Quran and Sunnah is not sufficient but the Prophet mentioned his heir i.e. the clerics who will work for the smooth implementation of the former two. This theocratic picture will be clearer if we bring the hadeeth where it states that the children of Israel were guided by prophets and whenever one died Allah replaced another one in his place (pbuth). Now the prophethood has ended and the clerichood has emerged. Allah says in Holy Quran to obey Allah, His Prophet and the people of command, and the most worthy people of command are the clerics. Along with this if we see Islamic brotherhood as a whole, it is a brotherhood of worshippers guided by clerics, and a single cleric being the head of all, being the caliph on earth, on behalf of Allah, to establish justice and mercy among mankind, because this nation of Muslims ought to be a just nation, as directed by Holy Quran in Surah Al-Baqarah. Unity is of essential importance to this religion, that Allah has even prescribed a house and made it for Him as a honour so that we worship with unity towards it i.e. the Kabah. The communal unity and singleness is of greater importance to Allah, and this cannot come by absolute individualism but by guidance and leadership. Thus a foolish cleric is a sorrow for us, while a wise cleric is a mercy for us Muslims as well as non-Muslims. Thus theocracy is norm of government which we need. It is clear by the collective understanding of the texts of Holy Quran and Sunnah. An example of theocratic government is the caliphate of the first four caliphs, and their method of selection of the guide of the community. A notable modern example will be the theocratic government of Iran also.